Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

OCTOBER 1933

AMERICAN BOARD YEAR BOOK OF MISSIONS FOR 1934

We believe that this is the best Year Book yet. We have introduced a number of new features, retaining and improving the best of the old.

NEW FEATURES

Former Missions of the Board. Do you know how many missions the American Board has had in the past? What they were? When they were opened and how long they were connected with the Board? Were they merged with other missions? Were they transferred to other boards? Were they successfully devoluted to become independent? These questions are answered.

Union Institutions. There is a list of the colleges, seminaries, hospitals, in the administration and support of which the American Board co-operates with other boards. Date of founding, number of co-operating boards are given.

Finances of the Board. A brand-new feature. Four diagrams and over a page of concise text make clear at a glance:—the sources from which come the funds of the American Board, the expenditures of the Board, the proportion of the total income used for each purpose, the why of invested funds.

FORMER FEATURES IMPROVED

Schools of the Board. These are listed, a line to each. This makes reference to any one school easy. Founder, date of founding, average enrolment given.

Hospitals of the Board. The same plan is followed with hospitals and dispensaries. These are followed by a list of our **physicians**, a list of our **social centers.**

The Board's Present Missions. In an article by itself the names of the pioneers of each mission are given, with a brief sketch of beginnings. The story and the description of the American Board itself is also more detailed than formerly.

Postal Addresses of Missionaries couldn't be improved. A self-pronouncing list of stations, a table of statistics, a page of business items follow.

Biographical Sketches of Missionaries. This section has proved almost the most useful and valuable feature of the Year Book.

Prayer Calendar. Long very popular, it has been improved as to setup.

The Cover is most attractive with its pastel coloring and interesting picture.

Please send thirty-five cents for *your* copy, or a dollar bill for your copy and two gift copies, to Harvey L. Meeken, Agent, 14 Beacon St., Boston, Mass.

Our October Issue

starts off with Mexico: cover design, article, and illustrations. Mrs. Neff before her marriage taught in Foochow, China, awhile, and has published a book of Chinese stories, *The Spirit of the Street.* The article gives an account of our only social center in Mexico. Mr. Neff took the photographs.

The Matsuyama Night School is in a way a social as well as an educational venture. Principal Nishimura has been connected with it ever since its founding by Miss Judson in 1891. His brother is on the staff of the Girls' High School in Matsuyama, Miss Olive Hoyt, Principal.

Miss Fanning, the author of the other Japanese article, is now connected with the social center in Tottori, the Nansokan, after many years in Kyoto as supervisor of kindergartens.

The author of the appreciation of Dr. George E. White, Professor J. J. Manisajian, was in charge of the Department of Natural Science, and teacher of physics and chemistry in Anatolia College in Merzifon for many years. He made extensive collections of butterflies, birds' eggs, fossils, and stones, found in the surrounding region. They formed a permanent exhibit in connection with the college that drew to it many Turkish visitors. Professor Manisajian is one of the few who escaped from Merzifon after the closing of the college in 1921.

Rev. Merrill F. Clarke is a Presbyterian minister, now pastor of the Congregational church in New Canaan, Connecticut.

Rev. A. W. Barwick is pastor of the First Congregational Church in Des Plaines, Illinois.

Rev. William Hazen, evangelistic worker in Sholapur, India, took the photographs that illustrate his article.

Rev. Charles T. Riggs is Secretary of the Near East Mission, and issues a weekly *News Notes* from Constantinople.

Our readers will be interested in the outcome of the Board's fiscal year as reported by Treasurer Belcher, and Dr. Merrill's summing up of the Apportionment receipts for the past eight months.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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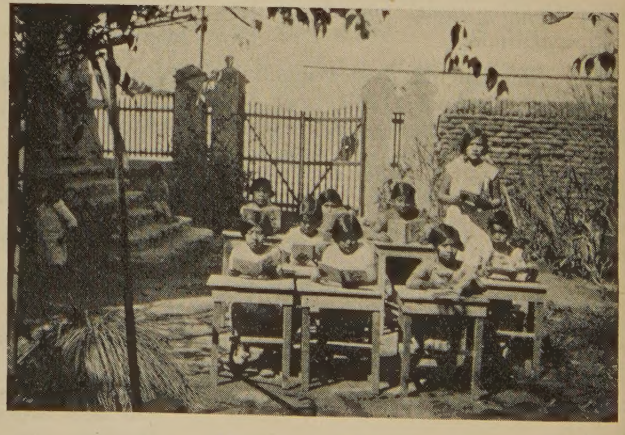
On the Steps of the House of Good Will

The Executive Committee

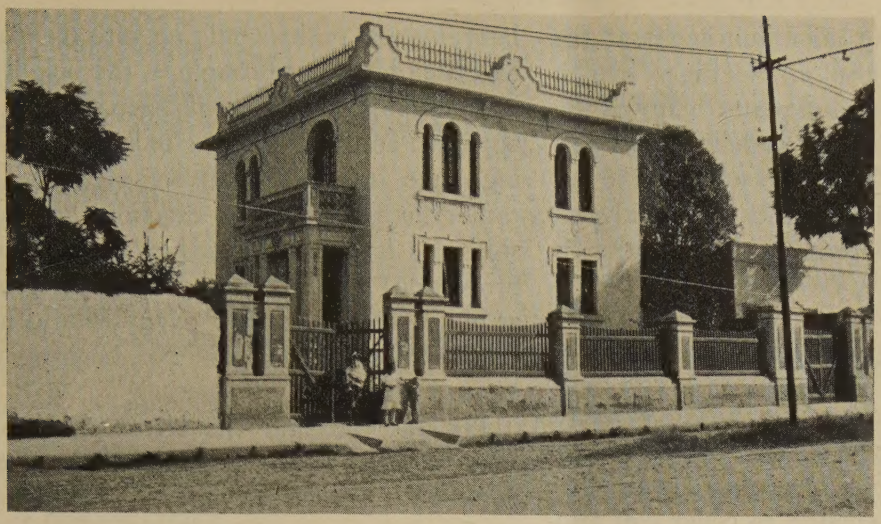
The Children Growing Their Noon Meal

Morning Showers

School Children



Outdoor Class



La Casa de Buena Voluntad

The House of Good Will

By PRISCILLA HOLTON NEFF

ANY reader of Spanish knows that the phrase, *La Casa de Buena Voluntad,* means The House of Good Will. But whoever is acquainted with this particular settlement house in Guadalajara, Mexico, realizes that the words really signify Ramona Salazar. Her personality, her enthusiastic approach to all social problems connected with the work make a place of brief history and poor equipment blossom like the proverbial desert. The reason why we admire this particular activity is that its leader exemplifies what the modern missionary yearns to be; by nature, rather than by dutiful effort she is what is described in *Re-Thinking Missions,* a "vivid personality" bringing "fresh and stirring influences" into Guadalajara.

La Casa de Buena Voluntad is situated the other side of town. It is a city district with an heterogeneous population: a few old families, many middle-class families struggling to maintain their standards above the poverty level; the really poor people; and the beggars and street waifs.

Child Beggars and Street Waifs

While an attempt is made to reach all classes, the greatest need is that of the child beggars and street waifs.

About eighty of these children come to the Settlement to school mornings. They are not the sophisticated beggars, too hardened to vagrancy to desire to learn. Rather, they come from homes where the parents work out, where there is not even enough money to send them to government schools where certain small fees are occasionally needed. But, although they are poorly clad, undernourished little things, these children are surprisingly alert and faithful; there is something humble and yet eager about them.

They are divided, not into grades, but into groups determined by their limitations. About sixty of the most needy are given a noon meal. Their teachers are young girls, all of them volunteer workers, some of whom walk an hour's distance in the early morning to reach the Settlement because they lack bus fare—less than two cents American money. Recently we met one of them who stopped to ask about the work.

"How are things at the Settlement? Last year I taught there, but just now I have work in the factory, so I cannot go."

It was obvious that she did not want to be forgotten. Three of the volunteer teachers will have their chance to study this next year at the Government Normal School. They will con-

tinue to help with the noon luncheons at the Settlement, teaching also in the night school. The classrooms are dark and plain; many of the desks and chairs have been crudely constructed from packing boxes. The drab walls, however, are covered with brilliant cutouts, and amid such surroundings a really progressive education is being carried on.

Self Help for Women

Groups of women come in to make sweaters from scrap pieces of yarn, or to hemstitch luncheon sets of inexpensive bright-colored materials. They manage to sell enough to cover cost and make a slight profit for themselves. One of Miss Salazar's greatest ambitions is to encourage self-support. She herself solicits or buys material from various merchants, but she never begs or coaxes for help. Her own contagious enthusiasm is enough to make people willing to cooperate; her night school, where both teachers and pupils come regularly, is an illustration of this. In a Latin country it is remarkable when work is done not only voluntarily but continuously. Enthusiasms here are apt to die as swiftly as they are born.

A Dormitory for Street Boys

The Settlement has undertaken a much needed reform. A dormitory has been started for street boys. Some twenty beds, with sheets, a pillow, and one blanket each, have been arranged in the upstairs rooms. The original idea was that children asking for shelter should be taken in and helped. Almost immediately, however, problems arose which made it necessary to determine the exact function of such an institution. Was it to be merely a stopping-off place for children who had run away from home, or who were escaping from orphanages, or who were beggars by day? Or was it to be a true hostel where children could learn to improve their condition and become responsible citizens?

There was the case of one of the first occupants, a twelve-year-old professional beggar. He enjoyed his night's lodging so much that the next morning he disappeared, to return an hour later, his coat pockets bulging with *tortillas*. He had been begging throughout the neighborhood in an attempt to pay for his keep. Later, he disappeared entirely. Having to bathe every morning, take definite hours for sleep, and work rather than beg was too exacting, he said. Besides, he had traveled all over Mexico in his profession! Sometimes he had begged as much as ten pesos at a stretch. Why should he learn a trade or go to school? No, begging was far more profitable.

His case brought the entire question more forcefully before the committee in charge of the dormitory. Plenty of parents, they discovered, were quite eager to have a place for their children to use at night, provided they were back at their begging posts in the morning. A few other agencies in town were offering just such temporary aid, but constructive or wholly altruistic effort was lacking.

In the end Miss Salazar went to the Governor and then to the Chief of Police. From them she obtained authority to order parents whose children the Settlement is helping to keep them off the streets. A warrant will be served on those who continue to allow their children to beg. Meanwhile the Settlement promises to offer to the children themselves some way of improving their condition.

One cold night recently we were at the Settlement, discussing these problems. After many dry months the rains had come with torrential downpours nearly every night. About nine o'clock the old gateman came in, four boys straggling after him. Having greeted us, they crept past to the dormitory upstairs. A few minutes later we followed. Ramona had explained that three of these boys were brothers. Their mother was dead. Their father had no work. For months the boys had been sleeping with him under the trees in a public park. This had become impossible with the change in the weather. Some one had told him about the dormitory and he had brought his sons. Each morning he called for them.

We found them standing beside their beds. One had begun to strip off his clothes. Then he ducked in, naked, between the sheets. The old-

est boy, about twelve, stood waiting modestly until we should depart. But the youngest was rubbing his eyes and not making any progress at all.

"He wants to sleep with me," the oldest explained.

"Oh, no!" Ramona laughed. "Each boy has his own clean bed. Hurry now and hop in."

"No," the youngest answered. "No, because I am afraid."

"Afraid? Here? Of what, then?"

"Of the Devil," he replied promptly. We retreated, leaving Ramona to deal with that answer as best she could.

Since then, she has gained the interest of an Italian gentleman, who is offering her more space, more beds, more food for these children. The Masons promise further co-operation.

All this makes the project continue to grow, but makes it all the more vital to establish some educational goal for the dormitory. If *La Casa de Buena Voluntad* can continue not only to provide temporary relief, but can promise also some sort of permanent improvement, it will surely acquire a spiritual strength which cannot fade out or die.

A Baby Clinic

The newest project under way is the establishment of a baby clinic. The work will be elementary at first: bathing and weighing babies. To help the very poor will be difficult because they lack the most meager means of bettering their condition, and it is practically impossible to teach mature mothers new methods. But young girls, facing motherhood for the first time, will many of them be eager and able to learn the better ways of caring for their children. One young mother in discussing the matter said:

"Of course it is useless to read books from other countries or to learn what foreigners here in Mexico do for their children. We have the idea that *our* children are *different*. We are afraid of pneumonia should we give them sunbaths, and are afraid they will be sick if they take orange juice. It is because no one has taught us how to do these things. We need someone who understands us, someone who is like us, if we are to be taught at all."

Fortunately, the Mexican Government does issue several Spanish pamphlets with helpful bulletins on the subject of child care. There are books available also. But, although the need itself is appalling, very little effort has been made to teach the mothers *how* to use such material, especially here in Guadalajara.

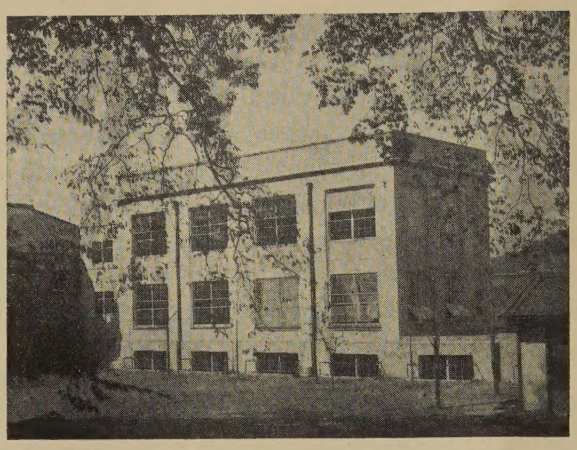
Ramona Salazar hopes to bring together certain foreign women, as well as the more socially minded Mexican mothers, in an attempt to create a real clinic. Already, through rummage sales and gifts, a small equipment is ready: baby bath, dressing table, scales, wrapping blankets, and other such useful articles. If no more than a dozen women are influenced toward child welfare in the first two years of its existence the clinic should feel justified in continuing its efforts along truly educational lines.

Love Is a Basic Factor in Social Progress

Of that fact there seems to be little understanding in Mexico. The idea of giving one's life wholeheartedly to better society has not deeply penetrated the Mexican spirit: fear or ignorance or laissez-faire has handicapped spiritual development. Yet here in Guadalajara a young woman has started a work in which Catholics and Protestants and Liberals are all willing to co-operate.

Comparatively few of them connect *La Casa de Buena Voluntad* with any missionary enterprise. But very many people are learning to help each other because they are being led by one who is both radiant and humble, enthusiastic and steady. Perhaps only her intimate friends know the source of Ramona Salazar's strength. She would tell you that the credit for her work, and for the courage to continue comes from another Life whose way she follows. The love of Christ constrains her.

EDITOR'S NOTE: The life story of Ramona Salazar appeared in the MISSIONARY HERALD for October, 1926.



THE JUDSON MEMORIAL

This new Night School building in Matsuyama is the most recent gift of the New Haven Branch of the Woman's Board of Missions, which also gave the Matsuyama Girls' High School its gymnasium, gave New Haven Hall to the Capron Hall School in Madura, India, and Edwards Hall to Inanda Seminary in South Africa. It has also given large sums toward the erection of buildings in which other branches of the former Woman's Board had their share.

The Matsuyama Night School

BY SUGAO NISHIMURA

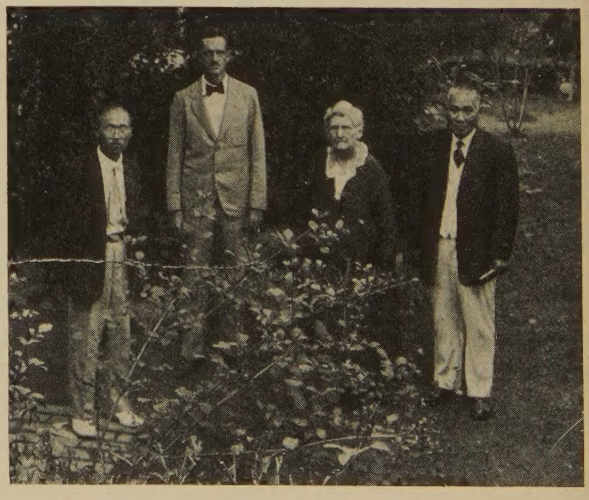
The Principal of the School Writes to Its Founder, Miss Cornelia Judson

I MUST tell you some good news. This year we had twenty-three graduates and two of them won the Judson Prize. The Judson Prize, which was donated for the first time this year, is a special prize given to those highly commendable both in work and study. One of the two that won the prize was Mr. Tukuichi Uzumori, a farmer boy who had had to come a long way to school every night. But he had never been late or absent during those four years. He worked in the Manto-Dan (the school shop) for the last year and was a very diligent worker. At school he was of course an honor student. He is an earnest Christian, too, and is studying hard preparing himself for the Theological School.

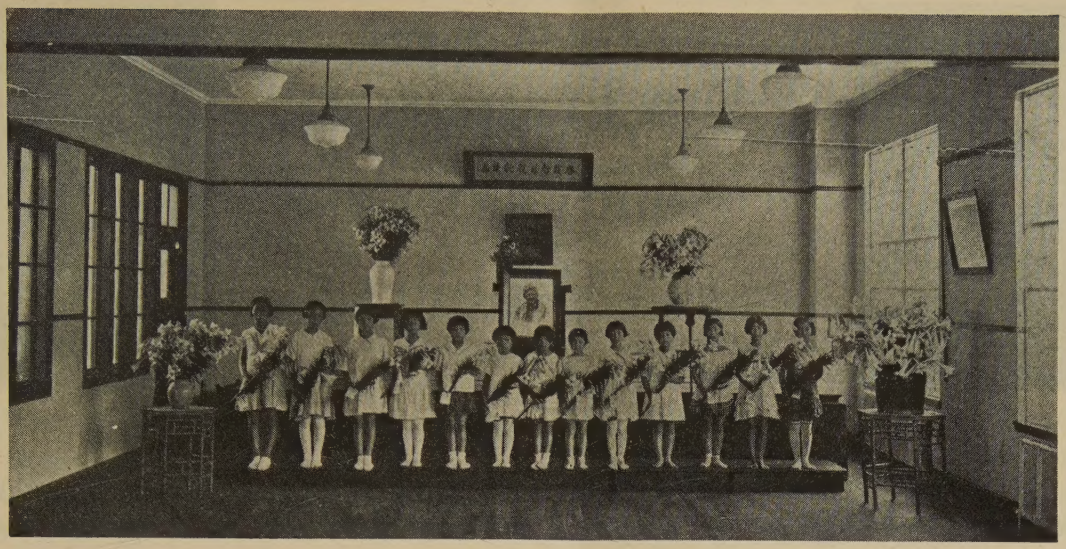
The other is Miss Fumiko Toyama, who has been working as a telephone operator. On account of her hard work she was compelled every week to absent herself two or three days. In spite of this handicap, however, she never failed to be an honor student every year. She also is a good Christian and attends every Sunday the Okaido Church. As her father died when she was very young she is supporting the family.

Mr. Miyanchi, who was graduated from the Night School last March, was admitted into the Doshisha Theological School. At present Mr. Hirata and Mr. Sekioka, also graduates, are studying with him there. Mr. Nomoto was graduated at the Doshisha Theological School last March. He is the hope of everyone and is now working for the Lord at the Okayama Hokubu Church. Mr. Ono and Mr. Asakura were graduated at a Presbyterian theological school; Mr. Ono is working at the Saga Church and Mr. Asakura is in the Oshio Church.

These young preachers and theological students are the most recent promising members of the Night School. We have now four more



DEAN FUTAGAMA, DIRECTOR LEEDS GULICK, MISS JUDSON, PRINCIPAL SUGAO NISHIMURA



SUNDAY-SCHOOL PUPILS TAKING CHILDREN'S-DAY SERVICE FLOWERS TO THE SICK

youths who have hope of entering the Theological School. One is working as a clerk in the Night School, another in the Mitsu town office, a third in the Manto-Dan.

On Sunday, July 2, ten persons were baptized and six members came from other churches. Of those ten who were baptized, seven were Night School boys, and of the six new members four were the teachers of the Night School and the kindergarten.

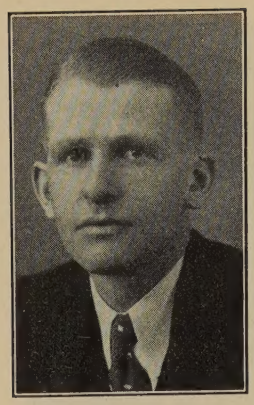
You know well Miss Makita, the most praiseworthy Night School graduate. She is now teaching Japanese language in the school. Having been graduated from the primary school, she became a shop girl in a bookshop to support the family and entered the Night School. When she was in the third-year class she was appointed an assistant in the Jo Gakko (girls junior high school). She entered the Kyoto Women's College afterward to study Japanese classics and got a license to be a teacher of secondary schools in Japan. She is an earnest Christian and is working with us, contented with a very low salary. All our teachers are earnest Christians and so ardent in teaching that they are exercising great influence in building Christian character. Moreover we are working in complete harmony and I am sure this is the most harmonious co-operation we have ever experienced.

The number of new students this year is 59. The reason why we could not have more students is that the Japanese Government has been compelling every youth not attending a middle school to enter a young men's drilling school to receive military education. Unfortunately the drilling hours clash with the school hours of the Night School, and this stands in the way of those who wish to enter the latter.

Such being the case, it is our imperative task to make this school an authorized school, as a great many promising young boys will then be able to enter it. The Department of Education, however, has enacted a new law: a night school to be recognized must have a foundation fund of 30,000 yen and 7,000 yen for necessary equipment, and I am praying and working to raise these sums.

The Guest Book

On page 9 the third line of the bold face inset should read "four national votes to one American." The Board has been proud of its record in handing over leadership to committees where the national votes greatly outnumber the American.



DR. WILBUR

San Francisco Sends Forth the Wilburs

MRS. WILBUR

DR. Harley H. Gill, superintendent of the Northern California Congregational Conference, represented the American Board in presenting the commission for medical work in North China to two members of First Congregational Church, San Francisco, on Sunday evening, August 20. It was an inspiring occasion. More than forty pulpit guests were on the spacious pulpit platform, including pastors, educators, members of the missionaries' families, and leaders in civic life. A great congregation filled the auditorium in which were representatives of our churches around San Francisco Bay.

One of the pulpit guests, the well known newspaper correspondent, Mr. John D. Barry, was so impressed with what he witnessed that he published the following editorial feature in the *San Francisco News:*

"Though I had never seen young Dr. Wilbur, I had long known his father and mother and I'd heard a good deal about him and about his plans for service in a distant country. He was the young son of Judge Curtis D. Wilbur, formerly secretary of the navy. After his graduation at Stanford, where he specialized in biological chemistry, he had prepared for a medical career at the Stanford University medical school and at the hospital maintained by the University of Pennsylvania. A few weeks before, he had married another graduate of Stanford, also a specialist in biological chemistry, from San Bernardino.

"Together these young people were to put their abilities and their acquirements at the service of the Chinese. In a few weeks they would sail from San Francisco on the 'S.S. President Coolidge.' Their first year they would spend at a language school. Then they would be ready for their assignment from the North China Mission. Beyond their expenses, they would receive no pay.

"Here was zeal not often met in these days of self-seeking and competition.

"Naturally, I was interested to see those two enthusiasts. Good faces both, intelligent, clear-eyed, types as fine as we could produce in this country of ours.

"On the platform I noticed several Chinese faces. The invocation was given by a Chinese clergyman of San Francisco, the Rev. Bing Yee Leong. Strange to hear a Christian prayer delivered in Chinese. The address by Dr. Carl Safford Patton of Los Angeles emphasized the relation that could develop between culture, sacrifice and service. Culture for its own sake Dr. Patton didn't prize. And sacrifice for its own sake he couldn't approve of. But service when it was sustained with sacrifice and culture he placed among the supreme achievements of the human spirit.

"A thoughtful, able talk, well delivered.

"There was a dramatic scene while the missionary group stood around the young Wilburs and the new pastor of the church, Dr. Jason Noble Pierce, delivered a prayer of consecration. And there was drama in the modest and beautiful "welcome to China," from the consul general of China, Chan Chung Lok. He spoke for a nation which had passed through age-long suffering and he expressed his gratitude to the country that had done so much to help his fellow countrymen.

"Two former missionaries, Dr. Susan Tallmon Sargent and the Rev. Robert D. Whitaker, referred to their long exile in China as a period of great happiness. As I listened to them I said to myself, 'Some force at work evidently, consecration to an ideal. Why isn't it utilized more?'

"Judge Wilbur spoke briefly in what the program described as the presentation of the candidates. He stressed independence as a vital attribute of character. He evidently believed in letting his son and his son's wife form their own decisions, work out their careers in their own way." . . .

Mrs. Ernest A. Evans of Mill Valley, California, a member of the Prudential Committee, was one of the platform guests at the Commissioning Service. She writes as follows: "I had a chance to look down upon that vast audience and to see its real interest and its response to the ceremony. I presume that very few there had ever witnessed such a service. The Chinese Consul was extremely happy in his remarks, speaking of the many Americans and Europeans who go to his country for financial gain, for personal aggrandizement, and how inspiring it was to him to see two young people going out to serve and to do good. But when Judge Wilbur, representing the parents of the two families, presented the candidates and gave a little background of the same spirit that had prompted their ancestors to leave England and come to this country for religious liberty; when he said that 'the parents were happy in this step their children were taking,' that they had neither 'pushed them nor held them back,' wishing the decision to rest in their own hands; and when those on the platform came forward to the candidates who were kneeling and laid their hands upon them during the prayer of consecration by the pastor, Dr. Pierce, it was a time of deep consecration for everyone."

Retiring After Forty-Three Years of Labor

By J. J. MANISAJIAN

THE July number of THE MISSIONARY HERALD makes the statement that Rev. Ernest W. Riggs has been elected President of Anatolia College, Saloniki, Greece, to succeed Dr. George E. White.

Memory carries me back to the fall of 1890, when with some friends we drove out to meet a new missionary coming from Samsun, the Black Sea port—Dr. and Mrs. George E. White with their little daughter. I had arrived from Europe only a couple of months before to take charge of the Natural Science branch of the College, which at that time comprised everything about nature and all that is in it. The new arrival was destined to be a help in every direction—missionary, teacher in theological classes, in political economy, English, and whatever branch needed immediate supply. He prepared for the use of Turkish in mission and field work. That was a chance for me to be frequently of help in conquering the intricacies of a language extremely different from anything Western. But this help was purely reciprocal, as I had the advantage of getting corrections in pronunciations and idioms of English. As years went on Dr. White became the Dean and finally President of Anatolia College, when Dr. C. C. Tracy, the original founder of the institution, retired on account of old age.

The College continued to prosper and spread its influence over a large section of Turkey and was drawing pupils even from Greece and the Black Sea ports of Russia. But when prospects looked the brightest, the disastrous world war stopped the work in June, 1915, soon after the commencement exercises. Most pupils had left for their home towns. The native professors

and teachers who lived in Merzifon were soon deported, with few exceptions, not to return and not to live any more.

The College seemed to be ended. The missionaries had to leave the town. Dr. White joined the Near East Relief work and was active there for some time, until he succeeded in turning the attention of the College trustees to a new field, Greece. After many struggles and adversities he managed to have Anatolia College ("The College of the East") transferred to Saloniki in Greece, where it may still assume the full meaning of its name. It began there—as it did in its original place—as a high school, gradually adding college courses, until in the near future it will be a regular full-course college, as the late one was. Old Anatolia will remain a memorial to the late Dr. C. C. Tracy; the new Anatolia will memorialize Dr. George E. White who, I hope, will many more years as President Emeritus enjoy to watch the progress of the institution; while Rev. E. W. Riggs, whom I met as one of the first students of Anatolia, will no doubt do his best to keep its standard high.

I feel pleasure in joining the host of Alumni and other students of Anatolia in expressing sincere appreciation of the work done by Dr. George E. White.

There Are Many Benevolence Plans—But Make a Choice!

By MERRILL F. CLARKE

NOBODY I know is exactly happy about the giving in his church to the world-wide task. The financial stringency of the church members is in many cases exaggerated by fear—the uncertainty of their income makes them hold back from their usual gifts, and quite entirely refrain from the extra support of the boards which their knowledge of the plight of mission work would prompt them to make. In many more cases, the reduced giving power of members is factual, a plain matter provable on paper. This is near at hand, and constantly present in the minds of church officials, whereas the cutting down of mission staffs, of the compensation to such as are left at work, is only one item in the deplorable retrenchments we note everywhere.

Then there is the desperate plight of needy people, also near at hand. In some cases, I fear that the motto "We should take care of our own first" is repeated as an excuse for not giving elsewhere. The record of some churches in actual expenditure for relief is not going to be pointed to with pride. On the other hand, the great "giving churches" will be found on the list of those who have visited the near-by hospital, prison, and destitute home, with supplies in hand as well as with cheer.

It is hard, then, to keep our responsibilities in proper relation and proportion. Relief from material want seems primary, and the example and teaching which the missionary abroad and the church at home represent, are made secondary.

It is odd to find, however, that the social workers whose task covers the dispensing of such relief are the ones who say most insistently that it is the 'morale' of people which is suffering most; they predict, as an aftermath of these times an increase in cases of nervous prostration which mean of course in each case a breakdown of that integrated self which is a healthy personality. In consequence I am much interested in a paper which a friend of mine is preparing, with the title: "Adequate Relief of the Total Need of the Family." It includes the message to the inner man which both missionary and church interpret.

Patient insistence on this viewpoint can help people to see the immediacy of the need for wide and generous benevolence giving. The danger is that we shall be prevented, by the uncertainties

of the times, from making adequate plans for the year's giving.

Many Plans—'Projects'

When, a few years ago, the project plan of giving was presented to our fellowship, it meant a new interest in the enterprise. Churches began to feel their work and their spiritual life were identified with people in many places. Friendships with mission stations across the water they were helping, sprang up. Missionary schools and churches in our remoter sections at home were linked with strong churches. In the retrenchment, many of these projects have had to be curtailed. Confusion results. But because one's favorite project has been abandoned is no reason for not viewing the whole work, and asking for another in its place.

Undesignated Gifts

In times of adjustment, we also need a certain amount of elasticity. Although we may have put all our church giving into projects, it may be worth pointing out that funds for administration have decreased along with the money for missionary salaries. It is not unreasonable to expect that church people, who know that there are certain fixed charges for the maintenance of their own work and program, shall recognize their duty to help maintain the fixed charges of the Boards who are their agents.

A Single Appeal

In the emergency which calls for an experimental attitude, the trying of new schemes in business and government, some churches are adopting the 'single-envelope' plan. This is not a recession from the double-envelope system whereby we made a weekly gift to both church and missions. It is including the missions in the budget of the church. In the New Canaan Church, 25 per cent of all moneys received is allocated monthly to the Treasurer of Benevolences. This, which was done by the vote of the Church Council, includes money from all sources, including trust funds. (I must note that this action was taken, not by suggestion from the minister, who was on vacation at the time, but by this group of the church officers who tried to face the need for continuing our benevolence giving as steadily as possibly.) Of course those who preferred to divide their weekly gift, for example, as $1.00 weekly for current expenses and $.75 weekly for benevolences, were asked to do so. But the *total* current expense receipts were divided this way as well.

Giving In An Unsettled Time

Finally, it is not beside the mark to note this: all the stir which the laymen's review of mission work abroad has aroused has both its assets and its liabilities. People are better informed. But also more critical. It seems to be plain, however, that the boards which serve us will not be in the frame of mind to do creative thinking, to plan closer co-operation, or to move to finer standards for their work, unless they are assured of some security, and can get their minds off the question of mere maintenance. A family which is suddenly reduced from a $5,000 a year basis to a $2,000 a year basis has to stop dreaming of sending the oldest boy to college. Standards, ideals, and dreams have to take cognizance of economic conditions. It is much the same with our boards. One cannot reduce their diet from roast beef to chuck stew and expect that they will do their best thinking and planning,—especially if we leave them uncertain about how long they can have chuck stew. So the immediate answer is, "Out of the many possible benevolence plans, make a choice!" And set it going.

The Guest Book Can Be Secured

From the Commission on Missions, 287 Fourth Avenue, New York City; 14 Beacon Street, Boston, Mass.; 19 South La Salle Street, Chicago, Ill.; C.P.A. Building, Dayton, Ohio; 933 Woodward Building, Washington, D. C.

BATHING AT PANDHARPUR

Pandharpur, Mecca of Western India

BY WILLIAM HAZEN

On Bhima's banks all gladness is,
In Pandhari, abode of bliss.

"DNYANOBA, Tukaram, Dnyanoba, Tukaram," chant the pilgrims as their feet tread the long and weary way.

"Jay, Hari, Ram," they cry, as in small or larger groups, with ochre-colored flags flying, drums and cymbals sounding, they march on the pilgrimage to Pandharpur, on the banks of the holy Bhima River, in the Sholapur District, two hundred and forty miles southeast of Bombay.

On foot, by ox cart, horse and bicycle, by railway train and the now ever-present motor bus, the thousands come. As many as 140,000 people (300,000 in July, 1933, it is said) come to this semi-annual festival of the god Vithoba on the eleventh days of the lunar months Ashad and Kartik (July and November). The trains are crowded to the doors; special trains are run; even freight cars are pressed into service to convey the crowds. Motor buses run in keen competition with the railway, especially for pilgrims from Sholapur, forty miles away from Miraj and points southward, from Poona and Ahmednagar to the north and east.

Processions bear in their midst *palkis* (palanquins) containing images or symbols of gods or saints who are supposed to visit the shrine.

As we approach the sacred city by motor road, we find it lined for miles with pilgrims on foot of whom many have come from great distances. When the temple spires appear they fall prostrate and kiss the dust in thankfulness that they are privileged to see the holy city.

What Draws These Thousands Hither?

In the center of the town is the ancient temple of the god Vithoba, who is supposed to be identical with Vishnu, and the temple of his consort Rakhumai or Rukmini. Nobody knows exactly how old is the temple or the rude stone image of the god which stands in its central shrine. But its worship has survived the wreck of many kingdoms, the political and social upheavals of many centuries, and seems as popular today as ever.

The pilgrim arriving at Pandharpur is met

by priests who inquire his name, residence and family.

"I am your hereditary priest," speaks up one of them, "for it is recorded in my register that your father and grandfather and other ancestors were in my charge."

Whether this be true or false the pilgrim has no means of proving. He yields and is taken in hand by his "hereditary" priest; visits the various temples in regular order 'round the city; bathes in the sacred river, called here Chandrabhaga; and on the great day of the feast, the eleventh of the lunar month, takes his place in the dense crowd waiting for *darshan,* the vision of the god Vithoba in the central temple. In some great shed holding hundreds, he may have to wait from early morning until evening for his turn.

At last it comes and he follows others filing singly through the courts of the temple to the tiny shrine where Vithoba stands. He gets but a momentary glimpse of the image, dressed in silks, flashing with jewels, and bright with garlands of flowers; prostrates himself; makes his

Group of Pilgrims, Pandharpur

offering; then is shoved on to make way for the next.

From daylight until after dark the procession keeps up, for many thousands are waiting. Policemen watch to prevent crowding; openings in the roof provide light and ventilation. We foreigners who, with other "untouchables" are not allowed to enter the temple, go up on the roof and look down on the crowds below. We see the ventilators and the fan which pumps air down to the jostling, milling hundreds. They surely need it! We may also look down into the larger courts where groups of singers keep up their songs of praise by the hour. But we may not see the image, which stands "on a brick," it is said, in the shrine under the great cupola. Vithoba's consort, Rukmini, has a temple to herself, and has similar worship. The jewels used to adorn the images on state occasions—earrings, pendants, necklaces, collars set with diamonds, pearls and rubies, and the golden tiara placed on Vithoba's head—are worth lakhs of rupees; they may be seen by the visitor on off days.

Group of Priests Eating

The daily round of worship enlists the service of a host of priests, servitors and singers, each family with hereditary right of service and of a share in the "proceeds." The offerings are auctioned off each day.

Are the Crowds a Health Menace?

The care of such a mass of pilgrims is no mean task for the municipality. It levies a tax of four annas a head; all drains and other sanitary arrangements are sprayed with disinfectants; in the narrow streets and alleys the odor of chloride of lime is strong. Doctors, nurses, and stretchers are at hand for cases of disease or accident, and people are warned by special notices on the river bank not to drink of the "holy" waters, which many of them do, nevertheless. An epidemic of cholera starting here would be spread far and wide, and it speaks well for the work of the municipal officials, under the guidance of higher Government officers, that such epidemics are not common nowadays.

Holy Men at Pandharpur

We meet all varieties of ascetics and holy beggars as we mingle with the crowds. Cripples, lepers, the blind, the horribly maimed and disfigured appeal to the sympathy of passers-by. Occasionally a pilgrim is seen measuring his length on the ground. He may be making the circuit of the city in that fashion, or may have come for many miles. Others are "holy rollers," making their slow progress through the crowd by rolling every inch of the way. One such has an infant in his arms which he manages to bring up after each roll and hold out to excite the compassion of the crowd. The child seems not to worry. Horrors! there is a man on the ground with his body plastered with ashes and his mouth full of mud!

Traced Back to the Poets

We have to realize that the great mass of these people are making the pilgrimage from real religious aspiration, though age-long custom, the ingrained habit of centuries play their part. The pilgrimage is the result of a spiritual movement that can be traced back to the Maratha poets: Dnyanadev in the thirteenth century, Namdev in the fourteenth, and Tukaram in the seventeenth, and their disciples and followers, who by their poetry of *bhakti* (devotion) popularized the worship of Vithoba. Their songs, many of which with slight changes would not be unsuitable for Christian worship, are on the lips of the chanting pilgrims, and are sung by the groups in the temple. Did they believe in this crude material worship? Yes, and no. Namdev made a poem in which he said,

"Those who adore a god made of stone lose everything through their folly," and Tukaram's words are often quoted by Christian preachers:

> "Dip your body in the holy river;
> Your soul is still as dry as ever;
> Sins that you cherish in the heart
> By the sacred bath do not depart."

These poets criticized freely the image-worship, the vain repetition of priestly formulas, and the useless round of ceremonial religion. Yet they came to Pandharpur with hearts full of love to the God whom they worshipped under many names, of which Vithoba was one.

Temple Spires, Pandharpur

Did they look above and beyond the material image to the God who is Spirit and Truth? That is what their modern admirers would say. Any-

how there was something about this ancient temple that drew them, with its crude stone image "standing on a brick, with arms akimbo." A strange inconsistency, it seems to us Westerners; but people are never consistent in matters of religion.

Another Inconsistency

It is a common boast that this temple is one of the most democratic in India. Yet we find that the outcastes are never admitted to it. At its very gate is a brass *chatri*, or umbrella, which covers the tomb where rest the ashes of Chokhamela, a saint of the Mahar caste who once entered the temple in a trance of devotion to Vithoba, but was hustled out of the sacred precincts which his presence defiled. Today the lowly Mahar worships at this tomb, but not even the eloquence of Mahatma Gandhi nor all the propaganda which is being poured forth in favor of "temple entry for untouchables," or as Mr. Gandhi now calls them, "Harijans," avails to open the door of this temple to one of them!

Vithoba—and Christ

A Christian woman whose early home was in a Brahman family in Pandharpur, once told me how she would sit for hours in the temple before the shrine of Vithoba, meditating and singing his praise; and how, when her husband became a Christian, and after some time she left her home to join him, she gazed her last on the temple towers and felt as if she were leaving her most precious possession behind; it was some years before she found in Christ more than she had lost when she left dear Pandhari. Such devout souls carry with them into the new faith the wealth of devotion which they have experienced in the *bhakti* religion. Yet she and others who have found the Christa-marga (Way), testify to the richer and fuller life which has come to them through Jesus Christ.

The Associated Boards for Christian Colleges in China

THIS new organization, the outgrowth of more than a decade of efforts to unify the program of the Christian universities and colleges in China, closed its first fiscal year in June. The Council of Higher Education, established in China in 1923, the Permanent Committee for the Co-ordination and Promotion of Christian Higher Education in China, established the same year in New York by representatives of most of the China colleges and of the American mission boards contributing to their support, and a group of the larger union and interdenominational universities which had set up a unified administration office, were combined October 27, 1932, in the Associated Boards.

The Universities and Colleges Served

There are ten of these, located at strategic centers throughout the whole Chinese Republic, from Peiping in the north to Canton in the south. They are Cheeloo University, Fukien Christian University, Ginling College, Hangchow Christian College, Hua Chung College (Central China), Lingnan University, University of Nanking, Soochow University, West China Union University, Yenching University. During the past school year they enrolled nearly four thousand students, not far from a fourth of these being women. Their more than five thousand graduates are serving in every province of China, most of them as teachers. Business, medicine, public life, social and religious work, the ministry, the law, agriculture and forestry, engineering, in the order named as to numbers, claimed most of the rest. The teachers make an indispensable contribution to Christian middle schools, without which their existence would be impossible. The 437 trained modern physicians make as significant a contribution to China since there are only four to six thousand such in the

whole vast country. Many of the graduates who have entered public life have come to occupy high positions in the state.

The American Board is interested in two of these: Fukien Christian University in Foochow, on the staff of which are two Board missionaries; and Yenching University, where it is represented by five missionaries, and to which the College for Women is the Board's special contribution.

Functions of Associated Boards

The executive officers, acting as the agents of the boards of trustees of the individual institutions and working under their instructions, receive, hold and disburse funds, keep records, and carry on all necessary correspondence between the home base and the field. They purchase materials and supplies, handle transportation and salaries of western staff on furlough, and invest and reinvest endowment and other permanent funds of the several colleges. They also maintain a candidate department through which they find qualified appointees for positions supported from university funds. They assemble and disseminate general information as to Christian higher education in China, enlist the interest and support of men and women throughout North America who are best able to advise and to support the Christian universities and colleges, and help to unify the promotional efforts of individual universities to meet their own recognized needs.

Membership of Associated Boards

This includes a remarkably representative group of leaders, 165 men and women, in the fields of education, religion, philanthropy and business, coming from seventeen states in the union and from a province in Canada. Five members of the Burton Commission and three members of the Laymen's Foreign Missions Inquiry, seven presidents of American universities and colleges, eighteen university deans and professors, six bishops, a score of business leaders, and several who hold prominent government positions are included; the great majority take a very active share in the work of the organization.

Slapped by a Samurai

By KATHERINE FARR FANNING

WITH her infant child in her arms, the wife of a Samurai went to the door of her house to meet her husband and lord returning from an interview with his daimio. She did not expect a demonstration of affection from him, but she was astounded when, angrily dismounting from his horse, he walked up and soundly cuffed his baby daughter on the head. Why? He had not had the chance to free his mind to his daimio, and even a stoic Samurai must have vent for his pent-up feelings! But the mother wept long and bitterly over the insult to little Tomo, her daughter.

Tomo and Her Son

Three or four years after that the old feudal system was overthrown; the puppet emperor was returned to his sovereignty; the various daimio of the land, leaving their families behind, moved to Tokyo to serve there. Among the Samurai (military retainers) also going to Tokyo to attend their daimio (feudal barons) was Tomo's father; his valued service was as head of a bank that cared for his lord's money.

Finally the daimio went to America, chanced to make the acquaintance of helpful people,

and became a Christian. On returning to Japan he asked Tomo's father to get Joseph Hardy Neesima, the founder of Doshisha University, to do evangelistic work in his old domain, near Osaka.

The outcome of that action was Tomo's entering the Doshisha Girls' School. Her older brother followed her into the university, then a cousin, lastly our Samurai himself entered the Theological Department! After which he married his daughter to a Christian.

Tomo had taken to herself the best there was in the moral character and stamina of a Samurai family. She had need of it. Her husband succumbed to tuberculosis, was ill for ten years before his death, and she had her family to support and two sons to educate. She became matron in the Kobe Woman's Evangelistic School, and later had the same position in the Doshisha Girls' School. She wanted her sons to study in America, and with much sacrifice managed to send them both. They worked too—in raisin vineyards in California summers, in people's kitchens winters. And they have rewarded her efforts and fulfilled her hopes. The elder is a pastor in Formosa, the younger is a worker in the Nansokan, a social center in Tottori, under the auspices of the Kumiai (Congregational) Church.

Now a white-haired, sweet-faced old lady of seventy, Tomo keeps house for her younger son. She is a blessing to all around her, with her kindly deeds, and, in spite of the stoic tradition of her class, her kindly words. "The daughter of a Samurai" is today living out the *true* spirit of her father, whose *heart* had never prompted his blow.

The Guest Book: Pioneers

By ARTHUR W. BARWICK

IF one did nothing more than look at the pictures on the striking cover of the new Guest Book, gathered as they are from widely scattered sources, it would be time well spent. They make one want to pick the book up and see if the contents are as interesting as the cover.

One is not disappointed. Rightly, it begins with youth, with an emphasis on young people's conferences and what is being accomplished in the training in them of the youth of today for the leadership of tomorrow.

The work of a home missionary in Nebraska gives an intimate story of what Congregationalists want to know about their work in our own country. The idea of definite goals, with planned effort to realize those goals within a given time is surely something new in home missionary activity to most people.

If the story "When Christ Takes Root" were the only one in the book it would be worth all the effort expended on this issue. It illustrates the ultimate aim of missions—"the development in every land of independent, self-supporting churches, devoid of sectarian divisions"—as being realized in Japan, and "Vanishing Denominationalism" does the same for India.

At Boulder Dam is being exhibited a bit of real home missionary statesmanship and Christian cooperation. When seven Protestant denominations can get together and support a great church in a town large enough to support but one adequately, it is a long step in advance.

The book would not be complete without the story of the older pioneers who have had their day on the firing line and who should now be resting from their strenuous labor. We are not proud of the way we have neglected these old soldiers of the Cross.

Read your story of the "Pioneers." The writer is going to see that it gets into every home in his parish.

The American School at Gedik Pasha, Constantinople

AMONG the hardest of the difficult actions at the 1933 annual meeting of the Near East Mission of the American Board was the decision to bring to an end the work of the Gedik Pasha School. Technically it is true that it was voted to merge the school with that at Scutari; but, essentially, everybody understood that this was the close of the school work at Gedik Pasha which has continued with such marked success for nearly half a century. This is a deep sorrow to all who have been connected with the School, and to all their associates in the city, and to the large and varied constituency of the school, parents and pupils alike. It was a center of the greatest promise and encouragement; and only the urgent financial stringency of the Board's work made it seem right to take so disappointing a step.

The Gedik Pasha day school for boys and girls was opened in the fall of 1886, under the care of Mrs. Newell and Miss Twichell, in two buildings in the Gedik Pasha quarter of Stamboul. This was the third enterprise started by our representatives in that quarter: the Sunday school had been going since 1881, and had attained an average attendance by that year of 175 pupils. An evening school, intended for young men who were in business but wished to learn English and other things, had been begun in October of 1885, continuing through March, with about thirty scholars. There was evidently a place for a day school also, and despite unsuitable accommodations, the response was immediate and eager. No free scholars were received, but when 57 students had been registered, many more who were ready to pay full price were turned away for lack of room. Of these first pupils, 31 were Greeks and 26 Armenians. Some financial help was received for the first few years from the Bible House congregation. In the first ten years, the attendance had grown to over 200, and the numbers would have been much larger had there been room to receive them.

Two years after the opening, a large house called the Gargour House was secured on a three-year lease in place of the two narrow houses in that vicinity previously used. In spite of many vicissitudes, and times of uncertainty as to whether the lease could be renewed or not, the building was finally purchased in September 1912, and some additions made, giving the American ladies more room for their own private life. Thus the home of the school, never anything but a residence at best, was made to serve for the school with an expanding attendance, reaching in the years 1909 to 1912 totals of from 255 to 277, and averaging about 200 from 1895 till the great war.

In the spring of 1888 came one of the crises of the school, when the Department of Public Instruction ordered it closed. By the kind offices of the United States Minister, Mr. Straus, this order was not carried out; but it was not until 1894 that official authorization for the continuing of the school was finally secured.

The school has had a long and honorable list of American teachers. Miss Twichell in 1890 became Mrs. L. S. Crawford, and withdrew; and Mrs. Newell resigned in 1897; but Miss Jones, who came in 1890, was connected with the school for forty years; and Miss Barker, who is still with us, came in 1894. Mrs. E. D. Marden joined the staff in 1895, and retired to America thirty years later. Miss E. W. Putney, who has been principal of the School until its close, was appointed in 1914, but the war conditions detained her in Egypt until 1919, when she joined the Gedik Pasha staff. Miss Catlin, who also came in 1919, gave years of efficient service to the school. Besides these, there have been between thirty and forty others, American and English, thirteen who have contributed some years each of devoted and much appreciated work as teachers.

During a large part of these nearly fifty years, the ladies in charge have had, besides their regular school work, many private lessons with in-

dividuals; and for a time, until the troublous days of 1895 and 1896, the evening school for young men was kept up. A kindergarten training class was twice carried through its course, once by Miss Saunders in 1898–99, and again by Miss Halsey, ten years later. Besides this, an extensive lace-making industry was several years the means of livelihood for from thirty to fifty women, our ladies finding a market for the product.

Through difficulties and dangers of many sorts, the Gedik Pasha School has been continuing its fine work. Not only through the excitements of the revolutions of 1908 and 1909, but through the Balkan wars of 1912 and 1913, and even through the great world war, the school kept right on, trusting in the power of God to keep it from harm or disaster. During the war years, 1914 to 1921, fifty-eight received the diplomas of the School, the largest class up to that time in its whole history being the one that graduated the June after the armistice. And in spite of the large registration of 1920–21 (278), so popular was the School that 194 had to be refused admittance, nearly half of them Turks.

And now this most hopeful and blessed work has had to be closed down. Something had to go, and the prevailing feeling was that it must be one of our two schools in the metropolis. Sad as this is, it is true that the fine results of the forty-seven years of faithful work will not be lost. They keep on, in the lives and characters of thousands of pupils who have studied there, as well as in the homes thus blessed.

It is a pleasure to add that the Gedik Pasha Sunday School, which has continued uninterruptedly for fifty-one years, is not stopped by this move, but will keep on as usual, being held in the Gedik Pasha Church as it has been for some years past.

PRAYER CALENDAR FOR DECEMBER

1 Fr	Mr. and Mrs. Carl C. Compton, 1917
2 Sa	Rev. and Mrs. W. E. Hawkes, 1923, 1930
3 S	Mr. and Mrs. Paul C. Mitchell, 1931
4 M	Mr. Verner M. McGinnis, 1929
5 Tu	Mr. Rollo Reese, May 1930
6 W	Mr. James Warren Abel, 1931
7 Th	Mr. Roger W. Moore, 1933
8 Fr	Mrs. Lillian Cole Sewny, 1904
9 Sa	Miss Bertha B. Morley, 1912
10 S	Miss H. Arlene Hallett, 1927
11 M	Miss Elizabeth B. Webster, 1930
12 Tu	Mr. and Mrs. D. K. Getchell, 1903, 1892
13 W	For the Continued Prosperity of Anatolia College
14 Th	For the Work in Syria
15 Fr	Rev. and Mrs. J. E. Merrill, 1898, 1900
16 Sa	Rev. and Mrs. Alford Carleton, 1924, 1925
17 S	Rev. and Mrs. R. Finney Markham, 1920
18 M	Rev. and Mrs. L. J. Adkins, 1924, 1923
19 Tu	Miss Lucile Foreman, 1894
20 W	Miss Harriet C. Norton, 1905
21 Th	Miss Caroline Silliman, 1908
22 Fr	Miss Eleanor E. Oliphint, 1931
23 Sa	For the Near East Theological School
24 S	For All Preparing a Happy Christmas for Those in Need
25 M	For All With the Spirit of Christmas in Their Hearts
26 Tu	Rev. and Mrs. Ernest Pye, 1911
27 W	Miss Jeannie L. Jillson, 1904
28 Th	Rev. and Mrs. H. H. Riggs, 1902, 1919
29 Fr	For the Retired Members of the Mission
30 Sa	For the Future of the American Board
31 S	For a New Year in the Churches

Treasurer Belcher Reports:—

IT is with a great deal of disappointment that we report the outcome of the fiscal year as an added deficit of $59,759.32 which added to the accumulated debt of previous years makes a total debt of the Board on September 1 of $311,-714.03. The disappointment is particularly keen because of the fact that in February the budget was revised and reductions were made. It was anticipated that these reductions would produce a balanced budget. Those on whom these reductions fell met them loyally as they shared in our anticipation. At that time, however, we could not foresee the events of March and the effect of the banking moratorium on the finances of churches and individual members. We ascribe part of the unanticipated loss in gifts from churches to this cause. It was not possible either to foresee that this year we would have the smallest receipts from legacies and matured conditional gifts for more than a decade. As a result the total income was over $78,000 less than our estimate.

While the disappointment at the outcome of the year is keen, there is not discouragement. The human factors involved give real encouragement. In the first place the loyalty of the missionaries was clearly shown. The reductions put into effect in the middle of the year were carefully worked out by those on the field. All possible economies were exercised and as a result the actual expenditures were nearly $19,667.10 less than the budget estimate. The effecting of budget reductions rests largely on the missionaries, whether it means voluntary withdrawal, reduced salaries, or reduction of work under their control, and the spirit with which they have shouldered the burden is a real help to the administrative officers at home.

The second human factor that gives real encouragement is the loyal generosity of the friends of the Board at home. Their gifts were the only ones to exceed our estimate. We realized the tremendous financial pressure under which they were living and felt that we could not but count on a considerable loss from this source of our income. The challenge of our situation was sent to them in the News Bulletin and the response was glorious. The total number of givers to the summer appeal this year was 2,189, only 254 less than last year. Of this total, 153 were new givers and 633 made gifts greater than those of last year. The receipts from the summer appeal alone were $77,498.58 and excluding an exceptional item in last year's receipts, show a decrease of only $13,336 from last year's total. The messages which accompanied many of the gifts showed a deep and tender loyalty to the Board. We never realize how close to the hearts of our individual friends lie our missionaries and their work until these summer appeal letters are received. These give an inspiration and a spiritual encouragement that makes it possible to face the new year and its problems, heavy as they are.

For the interest of the friends of the Board there is given below a statement of receipts for this and last year, substantially in the form that will be shown in the Treasurer's Report.

	1932	*1933*
Gifts from churches	$775,444.16	$584,542.32
Gifts from individuals	136,257.68	108,693.72
Income from General Permanent Fund	36,775.54	34,783.53
General Income	5,253.61	130.18
Income from Miscellaneous Funds and Miscellaneous	171,266.66	218,650.36
Legacies and Matured Conditional Gifts	359,545.67	297,324.78
Loyalty Fund	35,978.56	3,185.63
Income available for regular budget	1,520,521.88	1,247,310.52
Receipts for Special objects	241,985.94	179,574.14
Gross Income	$1,762,507.82	$1,426,884.66

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Two Precious Eggs

"You can't have any salt because that isn't in your diet." It was a little five-year-old patient at the American Hospital in Gaziantep, Turkey, talking to her doll. She herself had been deprived of all salt because of her illness. Later she went back to her home in the village, which was a dark mud hut shared by sheep, chickens, and even a cow. Nurse Jeannette Honiss visited her former patient, who received her enthusiastically, and then said, "Wait a moment." The child hurried into the dark hovel and searched diligently until she found two precious eggs. Holding them out, she said to Miss Honiss, "Please take these back to the hospital." This was the most valuable gift she could give; eggs formed a main part of her diet, and eggs are not plentiful in her part of Turkey.

From *The Madras Mail*

Highly significant is it, thinks Rev. C. Stanley Vaughan of Madura, India, that the *Madras Mail* should give space in its editorial columns to such a comment as the following:

"In a recent article we alluded to the opinion expressed by the Laymen's Appraisal Commission that indigenous churches should be encouraged to be self-supporting. We then pointed out that far greater progress has been made in this direction by the churches in India than was generally realized. We have lately been furnished with the figures of the American Madura Mission from which we find that during the past eleven years the churches of this Mission have raised over Rs. 3,73,000 [that's the way the sum is punctuated in India. It equals $135,636], an amount that not merely provided for the salaries of pastors and all other regular church expenses, but left a substantial sum over for evangelistic and other work within their boundaries. This is an achievement upon which the churches of this Mission deserve to be warmly congratulated. It shows a spirit of self-help which fully merits the greater measure of participation in the administration of the Mission now being entrusted to Indian hands, and encourages confidence that whatever policy those controlling foreign missions may adopt, there will always be in this area a strong, expanding Christian organization."

"Don't You Dare Beg Again!"

A sample of what might be termed direct action is cited by Miss Josephine Walker of Foochow, who tells of a pupil in the Foochow Woman's Bible School being met on the street by a beggar and asked for help. She replied: "Silver and gold have I none, not even a copper, but I will give you what I have." And she told of the love of God and of His care over those who trusted Him. Among others who listened was a young man. When she had finished he stepped into the picture, saying to the beggar, "Right! you believe and do what this woman says. Then don't beg any more but set up a bean stand and earn your living." "But," remonstrated the beggar, "I have no money. How can I buy beans?" The young man asked her address and promised to bring her a peck of beans and two dollars. He departed with the admonition sternly made, "And don't you dare go begging again or I'll reprove you in public." So young China handled that particular personal problem!

Rescued

In two days scars sealing her a Buddhist nun for life would have been burned into her head. A former servant of a teacher in Foochow, China, this woman was still of two minds: "Should she take this step or should she remain free?" Her chief difficulty was her overwhelming fear of offending the Buddhist spirits, says Miss Josephine Walker. The Foochow teacher visited the unhappy woman, talked with her and with her family and prayed with them. As a result she did not enter the nunnery, and while formerly a slave of fear, she is now free and rejoicing in her release.

While Some Complained—

While some of the Government students wrote only eight minutes to an examination question, and others complained that they had never been taught the subjects under consideration, or asked innumerable questions about them, the students from the Porter-Wyckoff Middle School in Tehchow, North China, bit into the examinations of the Provincial Educational Government being held in the South Suburb Church and wrote for an hour and a half on each question. One of the examiners remarked afterward, and with good reason, that the Porter-Wyckoff School was easily the best in the province.

Wuxtra!

Twins arrived recently at the Bridgman Memorial Hospital, Johannesburg, South Africa, and were named "Sunshine" and "Moonshine"! Mrs. Clara Davis Bridgman reports also the advent of Paul and Pauline, and *Mussolini*, named that by his mother.

Nine out of eleven nurses trained in the Hospital passed their Government examinations this year. There are now twenty-five girls thus trained filling places of responsibility and service throughout South Africa, and as far away as Rhodesia. *Wuxtra!*—Miss Ruth Cowles has eighty to ninety babies each Saturday in her Well Baby Clinic at Doornfontein.

Not Even Old Shoes?

The Chinese Soviet's idea of romance and a proper celebration of the marriage ceremony doesn't square with that of most of us. From Rev. George W. Shepherd of Foochow, China, comes the story of a young communist official who married his childhood sweetheart. He gave a great feast. And then the trouble began. The Central Executive Council decided that the marriage was OK, but the feast was out. Because the young man had a good revolutionary record he got a *light* judgment. He was dismissed from office and he and his bride sentenced to five months' imprisonment! Tea and cakes are about the limit in refreshments, say the Sovieters. A bridegroom might stretch a point and hand a cigarette to a friend—but nothing more. In Soviet territory if you want to get married you present yourself and bride at local headquarters, register and go home.

Dedicated to Service

"When my son grows up I want him to be a doctor," said the mother of Hsiao Miao Tai Fu. Her son was the first baby born in the Taiku Hospital, North China, and she was talking with the late Dr. Willoughby A. Hemingway. It is not strange that the baby from then on was known as "the small Dr. Miao." This last June "small Dr. Miao" graduated from medical school. His mother has been matron of the Taiku hospital for years. With strong Christian character, athletic body, modern professional training, and a generous share of his mother's steadiness, constant good cheer and gift for liking people, young Dr. Miao who wants to come back to Taiku to work, seems to have fulfilled his mother's fondest hopes. "I wonder," says Miss Helen Dizney, R.N. "if anywhere in China there is another young doctor who has been dedicated from his birth to service. I know there is not another young doctor in China who has been put through medical school by more sacrificial giving or whose career has been followed by more prayer and thanksgiving than that of Hsiao Miao Tai Fu."

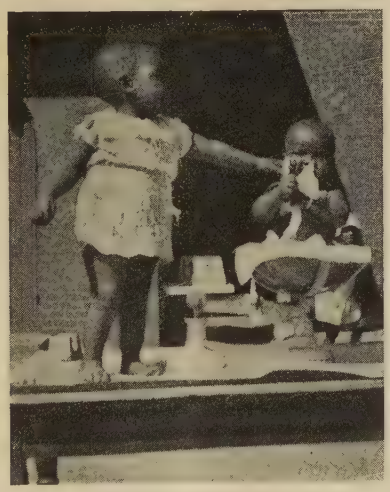
Blow, Bugle, Blow

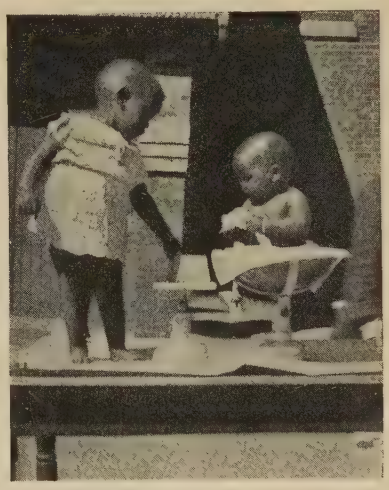
A band and a bullock cart has for Miss Oline B. Nicholson solved the problem of discipline in the Boys' Home of the Criminal Tribes Settlement, Sholapur, India. Boy Scout bugles, two drums and several cheap fifes make up the band, but when it came to welcome Miss Hoxie and Miss Nicholson back from their vacation Miss Nicholson declares the Governor or the King of England could not have been more appreciative listeners than she and Miss Hoxie. The boys are taught industrial handwork and this, with their bullock and band, has brought disciplinary action down to a minimum. It might be added that with much puffing the tune played at the bungalow was "Coming Through the Rye." Possibly this was considered fitting for an American *memsahib* in view of the probable fate of prohibition in the U.S.A. A big problem is the guidance and spiritual feeding of the new Christians, says Miss Nicholson. So entirely different is their new life from the old that they need careful and continued nurture for some time. The prospect of decreasing the staff and closing down certain parts of this work because of the cuts is heavy on the hearts of these missionaries.

Television Section Station ABCFM

"HOWDY, FOLKS!"

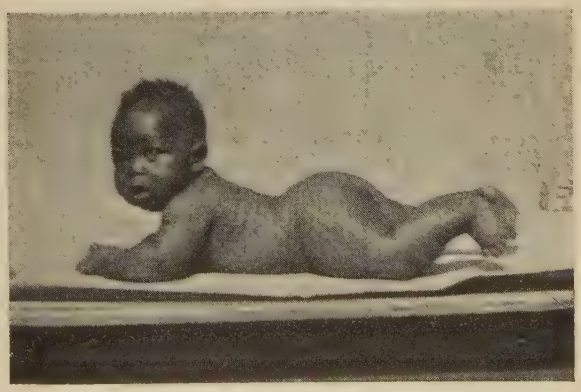
"I've been asked to act as toastmaster on this happy occasion. This is my first appearance in the pictures but I understand Americans like babies—so I hope you will like me. I'm not playing with any famous movie star but if I was I should have as my leading woman "The Lady of the Loving Heart," Miss Ruth C. Cowles, who is on the extreme right in the first picture below. In the middle is Nurse Harriet Mbata who takes care of the clinic and nursery at Alexandra, and the other pretty lady is Madame de Cottens, a doctor who used to work in our clinic. The next two pictures are a two-reel comedy put on at the clinic by local talent. There are sometimes 60 or 70 of us at Miss Cowles' clinic and, believe me, we get lots of help. Our mothers learn so many things that white mothers have known for years. We are all sizes, shapes, and shades of brown from cream to rich chocolate. We all want to be good citizens but it isn't easy to grow up strong and healthy in the slums of Johannesburg, South Africa, any more than it is in any big city of the world.





Oh, my goodness, I almost forgot—here at the end is my Buddy. He said he was embarrassed to death but if posing like this and sacrificing his personal dignity would help the cause, he'd do it, but he was dog-goned if he'd smile TOO! So long, folks, my time is up."

Signed—THE BETTER BANTU BABY



Stop the Drop: Bring Down Our Percentage of Loss

By CHARLES C. MERRILL

THE loss in apportionment contributions for the first eight months (up to September 1) of the calendar year is $302,191 or 30.1 per cent. The American Board had a loss of 29.6 per cent, the Home Boards 32.1 per cent, the States 20.7 per cent. The loss during the summer months (June, July, and August) was 23.6 per cent, which substantiates previous indications that on account of the bank holiday in March and its consequences, there was of necessity in the first months more serious falling off in giving than has more recently been the case.

If our people can give the attention to the matter which its importance demands, it seems clear that before January 10th, when the books for the year close, we can bring down this percentage of loss in a very perceptible way. At the same time we can be organizing the finances of the church for 1934 so that the drop in giving shall be wholly stopped.

Washington Gladden once used this phrase: "It is better to say, This one thing I do, than These forty things I dabble in." So our Congregational and Christian churches throughout the country must gird themselves for this very definite goal: Every church will exert itself to the utmost between now and the end of the year *to bring its giving for 1933 up to its giving for 1932*. "This one thing I do."

Book Chat

The Lady With the Lantern

It was the second year of the war: out under the torrid sun of the East, along a dusty highway, rode two American ladies, their eyes straining towards the horizon, their faces tense, anxious, grief stricken. Their girls, whom they had loved and cared for as their own, were being carried away to a future that would not bear thinking of. One of the hideous dramas of that great conflict was being enacted and they were desperately determined it should never be played out to the end. Turned back here; refused there; delayed; at a last stop they determined to face the sub-governor in his home.

"Of course you ought to go with your girls; of course they ought not to be sent off alone that way," exclaimed his wife from a mother's heart.

Her husband came. Three strong women were arrayed against him and he could not say them nay. "You may go," he assented.

The rest of the story: how they overtook the fourteen wagons ahead of them; how they won over the governor who had been responsible for the slaughter of innocent thousands in his province is told in *Charlotte R. Willard of Merzifon: Her Life and Times*, edited by Rev. Ernest Pye and published by Fleming Revell ($2.00).

A harder task than this rescue was Miss Willard's a year later, after the American missionaries had been evicted from Merzifon and she and Frances Gage and three others had received permission to return, and had found the mission premises filled with two thousand wounded and sick Turkish soldiers. To reassemble her scattered flock, to so inspire them with the Jesus love for all, that filled her own heart, that they were willing to help relieve the sufferings of those who had committed bloody deeds against their own households—was not this almost superhuman? This and the protection of those young women in the midst of a rough

military camp, and their training to a means of self-support were parts of her task. Then the wool industry was started for the widows of the war and deportations and an orphanage for the children! Through the nights she worked and always then she had a lantern at hand ready for any emergency; it became a symbol of her watchfulness. As once, when she heard the crying of little children in the cold of winter and sought them out and brought them in to a fire and hot milk and blankets.

In 1922 she was made director of the Station, and most of the time till she withdrew in 1930 did a man's job, as there was no American man in Merzifon for any long interval for six years.

The book is made up of chapters written by friends: faculty associates at Carleton College; her associates in Merzifon of whom the editor was one; her sister; a college chum; Ambassador Morgenthau. A very valuable chapter is that contributed by Albert H. Lybyer, the head of the Department of History of the University of Illinois, describing the critical political situation of Turkey during the years 1912–1915. A most interesting chapter is the one on the King Memorial School for the Deaf, founded by Miss Willard in 1910—at that time there existed in the whole empire but one small school for the deaf in Constantinople. And to it there is a sequel in the Appendix, in the story of one of its pupils who was drafted into the Turkish army.

The book is unique in the importance and length of its Appendix. There is to be found Miss Frances Gage's account of the rescue of the school girls, written but a week after it had occurred; there is the document presented to Miss Willard and signed by those girls "whom you brought out of the Hopeless Land," and there are many others.

Among them is President Neilson's invitation to Smith College's Commencement in 1922, in order that the trustees might confer upon her the honorary degree of L.H.D., and a letter from the secretary of the college announcing to her her election to the Zeta Chapter of the Phi Beta Kappa Society in Massachusetts. Also, the Librarian of Congress acknowledges her brother's gift of the books in Armenian and Turkish published by Miss Willard.

It was very fortunate that this account of Miss Willard could have been edited by one who knew her so well, who had worked with her, who was so familiar with her environment and the events among which she moved. The book owes much to the knowledge and appreciations, as well as the labors, of Mr. Pye.

G. H. K.

FOR ADULTS and YOUNG PEOPLE

"Christ in the Modern World" is the theme for study for both Home and Foreign Missions in 1933–34. Books prepared especially for study and reading by adults and young people are:

For Adults

The Never Failing Light, by James H. Franklin. A convincing presentation of the power of Jesus' message to motivate the discovery of Christian solutions to present day problems pressing upon the Christian agencies of every land. Cloth, $1.00; paper, 60 cents.

Eastern Women Today and Tomorrow, by Ruth Frances Woodsmall. Prepared especially for women's groups, it is suited either to program presentation or class use. Cloth, $1.00; paper, 50 cents.

The Christian Mission in America, by Hugh T. Kerr. A vigorous handling of the great issues facing the Christian forces of the nation. Cloth, $1.00; paper, 60 cents.

Christianity and Industry in America, by Alva E. Taylor. A timely discussion of the church in its relation to industrial conditions. Cloth, $1.00; paper, 60 cents.

The Leadership of Adult Mission Study Groups, by T. H. P. Sailer. A practical manual on why and how adults should study missions, giving suggestions adapted to adults of several different types. Suitable to use as Leader's Manual with any of the above-named courses.

For Young People

Builders of a New World, by Robert Merrill Bartlett. A series of studies of great personalities both in America and in other nations. Cloth, $1.00; paper, 60 cents.

A Course for Young People based on "Builders of a New World," by Ina C. Brown, and Sadie Mai Wilson. Study manual containing worship, study, and service plans for eight sesions. Price, 10 cents.

Today's Youth and Tomorrow's World, by Stanley High. A book both for reading and study. Cloth, $1.00; paper, 60 cents.

Facing Tomorrow's World, by John Irwin. A course for Seniors based on "Today's Youth and Tomorrow's World." Paper, 20 cents.

So This Is Missions! by Harry Thomas Stock. A six-session course on missions today. Paper, 35 cents.

For Intermediates

How Far to the Nearest Doctor? by Edward M. Dodd, M.D. Vivid stories of our doctors overseas. Cloth, $1.00; paper, 75 cents.

Christianity and the Health of the World, by Alfred D. Heininger. For leaders using "How Far to the Nearest Doctor?" Paper, 35 cents.

The Envelope Series for September, 1933, contains world friendship plans for all ages. Single copy, 10 cents. Four issues a year, 25 cents.

Books on Medical Missions

One of the best missionary books of the year is entitled *How Far to the Nearest Doctor?* by Edward M. Dodd, M.D. (Missionary Education Movement, $1.00 cloth, $.75 paper). It is so full of exciting stories of events in the lives of our missionary doctors on the foreign field, that, once read, it will be reread again and again.

Dr. Dodd is of American Board parentage. He was born on the mission field, his father being the late Dr. William S. Dodd, one of the pioneers in medical missionary work in the Ottoman Empire. His brother, Dr. Wilson F. Dodd, has taken up the father's work as head of the American Board hospital at Talas, Turkey. Dr. Edward Dodd, after obtaining his education here in America, went out to Persia under the Presbyterian Board, as at that time the door for professional service in Turkey was closed. For over ten years now he has been medical secretary of the Presbyterian Board of Missions, serving in the home office as supervisor of the board's medical work. A year ago he traveled around the world, visiting the mission hospitals of his own board and many hospitals of other boards.

The book shows an intimate knowledge of the everyday, often humdrum, life of the missionary doctor as well as of the many thrilling experiences that fall to his lot, more of them than fall to the lot of other missionaries. It gives a realistic composite picture of the part he plays in the worldwide program: the part of a pioneer opening new trails on the missionary frontier, overcoming opposition to the new religion, demonstrating the Jesus life of mercy and compassion for all mankind.

We have here pictures of medical practice in places far apart on our planet: in the Arabian desert; on the northwest frontier of India next to Afghanistan; in Siam, the land of the white elephant; among the primitive races in the heart of Africa.

Although meant to be used as a textbook for Intermediate mission study classes, the story form of the volume and its wealth of material will insure its being read by the so-called missionary experts. Such a work heartens all who believe in the ultimate victory of the Christian Way of Life.

A fitting sequel to Dr. Albert Schweitzer's *On the Edge of the Primeval Forest* is his *The Forest Hospital at Lambarene* (Henry Holt, $2.00), the story of his unique and wonderful medical work in French West Equatorial Africa during his second term on the field, 1924–1927.

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FOR ILLUSTRATED BOOKLET, WRITE

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During his enforced absence of seven years the very primitive buildings of his little hospital had fallen into ruins and the site overgrown with grass and brushwood. He had to start all over again and without trained assistants. But his wonderful reputation brought patients flocking to his door. While running a large clinic and doing hospital work, he built in three years a new and more modern hospital plant on a new and better site. It was only a big pile-built village of twelve one-story buildings with wooden floors, but it could accommodate when finished two hundred and fifty patients and their attendants, and in it the patients could receive good medical and surgical care, for meanwhile Dr. Schweitzer had grouped around him several European associates and had trained a staff of native assistants. Thus, when he was forced to return home after three and a half years on the field in order to secure funds for the work, the hospital could remain open in charge of these helpers.

The introduction by Dr. Karl Reiland, rector of St. George's Church, New York City, gives in addition to a short account of Dr. Schweitzer's life an interesting and vivid description of the man himself in his native Alsatian environment. Dr. Reiland alludes to his versatility. He had earned a doctorate in theology and philosophy before taking up the study of medicine and surgery, and has an international reputation as one of the world's greatest organists, having in 1928 received the Goethe Prize in the Goethe Haus in the City of Frankfurt-am-Main. His great book, *The Mysticism of St. Paul* and his earlier *The Quest of the Historical Jesus*, are well known. We wonder if his missionary work among a simple people may not have given him a deeper insight into the real meaning and interpretation of his Lord and Master Jesus Christ.

MARK H. WARD, M.D.

A Magazine of Moment

We wish more of our people would read regularly the *International Review of Missions*. There is not a better missionary magazine in the world for authoritative information from the entire mission world, for expert, well-founded judgments on foreign missionary issues. As someone has so well said, "To qualify for any intelligent discussion of modern missions, one must be a regular reader of the *Review*. . . . Every writer is an able, experienced, forward-looking thinker."

Rev. William Paton and Miss M. M. Underhill are the editors, with the headquarters in London. Professor Latourette of Yale is their associate in America. The magazine is obtainable from the American office of the International Missionary Council at 419 Fourth Avenue, New York City. It sells for $.75 per single copy and $2.50 for the year.

The July issue of this quarterly is, as someone has said, "as good as a three months' course of study under the best of teachers." The articles include such a wide range as "The Birth Pangs of a New Era in India," "Social Work in the Near East," "Medical Work in Persia," and the "Centenary of the Abolition of Slavery." For the religious thinker, this issue offers "The Evangelical Faith and Other Religions" (by Dr. A. E. Garvie), "From Paganism to Christianity" (two articles on religion and the meaning of conversion in Africa), book reviews on "Modernist Islam," and the third installment of Dr. Oldham's discussion of Professor Brunner's "The Christian Ethic." "Missions to Jews" and the challenge of the present situation in Germany is the subject of the paper by Dr. von Harling of Leipzig, one of the leading authorities of the

WHAT SHALL WE DO ABOUT MISSIONS?

By John Leslie Lobingier

Secretary, Department of Missionary Education and World Friendship, Congregational Education Society

A recently published discussion course on this question which is so vital to all local missionary societies. This booklet has proved very popular in young people's groups during the past summer.

Inspires—Discussion, Thought, Action!

Price, 25 cents

Other Books by Dr. Lobingier

How Big Is Your World?
Leader's, 60 cents; Pupil's, 35 cents

Youth and the World Outlook
35 cents

Educating for Peace
$2.00

Congregational Publishing Society

14 Beacon Street, Boston, Mass. — 19 S. La Salle Street, Chicago, Ill.

The Pilgrim Press

world on the relation of the Jew to Christianity. "The Future of Missions," "Extension and Research" (by Dr. Lindsay of Oxford), and "Missionary Standards of Living" deal with the missionary program.

And, by the way, if you desire to get the story of that Mission of Fellowship from the Christians of India and Burma to Great Britain which may "prove to be the beginning of a new and bountiful world-wide spiritual movement," read Mr. Paton's article in last April's issue of the *Review*. We would have reprinted it in full in the MISSIONARY HERALD had we not been obliged to reduce our space. It is a marvelously inspiring story of the kind of work that perhaps the younger Christians of the East will be doing more and more among us of the West.

A New Way to Spell English

Professor Paul Rowland of the American College of Sofia, Bulgaria, who with Mrs. Rowland has been spending a short furlough in America, has evolved quite a scheme for reforming English. His pamphlet on the subject is entitled *Simpler English*, and can be secured through Harvey L. Meeken, Agent, 14 Beacon Street, Boston, for three cents, single copy, in stamps to cover postage. It has received the blessing, so to speak, of leaders in phonetics like Dr. Daniel Jones of the University of London, and of Dr. Godfred Dewey of the Lake Placid Club.

Professor Rowland pleads for a "completely regular system of spelling for English" on the following grounds: (1) It would make learning to read and write a rational process and an unmixed joy for English-speaking children; (2) It would save a year's time in the schooling of every English-speaking child; (3) It would arrest the deterioration of pronunciation which is going on today, wipe out dialectical differences, and arouse pride in good, clear speech; (4) It would reduce by one-half the difficulty to foreigners of learning English; (5) It would assure the adoption of English as the common language for international use; and (6) It would give a great impetus to international trade and cultural intercourse.

Wi kan vencher tu profisai dhat dha next chaepterz tu bi ritn wil tel, dhou perhaeps widh long interlyudz av setback and dizaaster, av dha fainl achiivmant av Professor Rowland's skiim.

WORLD FRIENDSHIP FOR BOYS AND GIRLS

See the World Friendship Bulletin for Autumn, 1933

Use These Interesting Books and Materials with the Girls and Boys in Your Church

FOR JUNIORS (9–11 years)

In the African Bush, by Jewel Huelster Schwab. Stories, background material, and practical plans for class sessions, worship services, and activities. Cloth, $1.00; paper 75 cents.

Young America Makes Friends, by Mary Alice Jones. Deals with problems of Christian living common to junior boys and girls. Cloth $1.00; paper, 75 cents.

Follow the Leader, by Winifred Hulbert. Stories about girls and boys in many lands. Cloth, 75 cents; paper, 50 cents.

FOR PRIMARY GROUPS (6–8 years)

The Call Drum (Teacher's Edition), by Mary Entwistle and Elizabeth Harris. A course book on Africa for use with classes of Primary children. Cloth, $1.00; paper, 75 cents.

Child Neighbors in America, by Elsie G. Rodgers. Stories from home missions fields with teaching plans. Cloth, $1.00; paper, 75 cents.

Children of the Chief, by Mary Entwistle. Stories of African boys and girls at home, at play, and at school. Cloth, 50 cents.

FOR BEGINNERS (3–5 years)

Kembo, A Little Girl of Africa, by Winifred Barnard and Elsie A. Wood. One of the ever popular picture story books for use in the home or church school. Boards, 50 cents.

Wee Wong, by Elsie H. Spriggs. Another picture story book about Wee Wong and Mary Jane. Boards, 40 cents.

GENERAL MATERIAL

Picture Map of Africa, 30 x 50 inches. Insert sheet contains cut-outs. Price, 50 cents.

Picture Map of the United States, 30 x 50 inches. A new addition to this series. Price, 50 cents.

Africa Picture Stories, six large pictures with a pamphlet giving a story to tell about each. Price, 50 cents.

Picture Stories, sets of six or more pictures with a pamphlet providing a story to tell about each picture. Three sets available for use with primary or junior groups are *Little Neighbors, Playing Together,* and *Young Americans.*

Africa Picture Sheet. A folder of pictures for poster, notebook, or classroom use. Price, 25 cents.

***Loose-Leaf Series, No. 1*—Africa.** Contain background material for teachers such as folklore, music, arts and craft, games, etc., Price, 25 cents.

Friendship Paper Dolls—United States. A sheet of four colored dolls each with change of costume, represent four racial groups: Italian, Chinese, Mexican, Negro. Price, 25 cents.

American Neighbors Picture Sheet. For use with Primary and Junior Child Neighbor Courses. Price, 25 cents.

This, That, and the Other

How Important Is Chikore!

It is the only logical and possible center for the outstation management of the East Africa Mission, states Mrs. John S. Marsh. "Here come almost daily messengers from the schools below—teachers for various requests and needs. (Silinda is possible but inconvenient.) It is *the* community center for all our work extending in this direction. Here in our boarding departments is the only chance for boys and girls of small means to get an education higher than the kraal schools can give. Here is the only refuge for runaway girls. Aside from Mt. Silinda Institute, which has its own chapel and chaplain, this church is larger in attendance and in importance, I believe, than Silinda. There is a large native community right near us. There is any amount of parish visiting to be done. A walking tour John and I took last Sunday just made me realize what a big opportunity is right there."

Summer Camp Results

in Sendai, Japan, have been good, Rev. Clarence Gillett writes. "We make careful plans, choose leaders, try to see that those who come go back with better health, renewed spirits, and richer character. We are getting reports about how different So-and-So is since he or she came back from camp. It's amazing what a change does take place sometimes!

"A mother came last night to thank us for the way we had helped her son. She told how much better he plays with the other children and how he helps about the house. The whole thing has led her to revive her own religion. She certainly appeared to be deeply moved.

"One of the young women in the girls' camp, a lovely girl, just naturally wanted to learn to sing hymns, to pray with the others, and to lift herself or be lifted to higher living. This was her first experience of living with or being with Christians, and it evidently made a deep impression. Letters from other girls tell the same story. In most cases it is not so much what is said as the whole atmosphere."

The Spirit in Which Budgets were Pared Down

in the General Council meetings in Sholapur, India, was remarkable, writes Miss Ella Hoxie. The Retrenchment Committee "sat for long hours working out ways and means, but it was without stress and strain. There was a Spirit at work bigger than the anxiety, and we all felt it throughout. There is not space to tell the whole of it here, but many units were cut, work is being combined, and some of it is being closed. There is also a considerable contribution by the missionaries which will help out. It didn't seem right to force another cut because of the people who have children and who have difficulty in getting along, but many felt they could and wanted to contribute at least another 5 per cent. . . . All this is driving us rather hard back on the necessity for finding the lessons in the situation that God would have us learn."

Armenian Churches in Greece

In spite of the emigration to South America, France, and other countries of the Armenian refugees in Greece, there are still about fifteen thousand of them in the four refugee suburbs of Athens—Derghouti, Kokkinia, Lipasmata, Syngrou—and five thousand in Saloniki.

In each of these centers there is a church and Sunday school, and except in Saloniki, primary schools, attended by about seven hundred children. Nearly as many attend the Sunday schools; moral and religious training in their homes is made almost impossible by the hard conditions of refugee life, so that these schools and the Christian Endeavor societies with their thirty volunteer Christian workers, have an immense responsibility for the building of character, and meet it courageously and in a self-sacrificing spirit.

The community activities touch the lives of many others than the constituency of these five Protestant churches, and in addition to their own teachers, pastors and Bible women they maintain a traveling evangelist, Mr. Kayiayian, who renders valuable service to the scattered groups of refugees in Greece, in Corfu and in Crete.

Rural Work in Tirumangalam

During the year a new Rural Science Syllabus was used in Standards VI and VIII, stressing health, sanitation, food, gardening, horticulture, and animal husbandry in a simple way. For three or four months of the year forty-eight girls have kept house in four model cottages.

Pure-bred cattle, buffaloes, milch goats and poultry have been bought and placed in villages, owned by villagers; some of the bulls were bought by loans from the Kallar Common Fund, the president of which has offered to help in every possible way.

In six or eight places simple societies of young men, usually under the leadership of a teacher, have been started to work for the good of the village; office bearing and financial dealings are kept at a minimum; concrete forms of service are encouraged, one society sending in 5 rupees for medicine for the village and one rupee for some crossbred chickens.

Adds Rev. Raymond Dudley: "In starting and carrying out specific undertakings in villages our teachers and others who have been trained in our schools have been our main reliance. Anyone can tell the villagers all manner of things they ought to do—but in actually starting things these village workers, sometimes at personal sacrifice, have done it."

Some Foochow College Graduates

Because it is now the vogue to stress rural activities, PRINCIPAL DONALD HSUEH fears the essential service of an academic institution like his might be minimized.

"Boys from rural districts far and wide come to Foochow College. Our students, many of them, retain a deep interest in their native villages and take measures to uplift their communities. This is just as definite a service for the rural life of China as any other.

"We reach still another class, that is usually called the 'better class' of families through Foochow College. If this type of work were ended we would find our future church work so badly crippled that there would be little hope for us as a church body. The moderator of the Congregational Church . . . the general secretary of the Synod, Mr. Y. S. Lin, . . . in fact all members of the Executive Committee, are our graduates (except Miss Hwang Wen Yu). The pastors are practically all of them Foochow College graduates or former students.

"The principal and dean and the majority of the faculty of Foochow College are also graduates. The principal of the Union High School (now asked by the government to concentrate on agriculture) is also a Foochow College graduate, as also are two-thirds of the members of his faculty. The principal of the girls' school and boys' school at Diongloh is a Foochow College graduate. The director of Religious Education and an author of religious textbooks, and several other members of the faculty of Wenshan are graduates of Foochow College. The head teacher of the Woman's Bible School is a Foochow College graduate. Ingtai Junior High School is partially staffed by Foochow College graduates. Y.M.C.A. secretaries in important posts all over China are Foochow College graduates.

"Briefly, Foochow College graduates and former students are at present in Methodist, Anglican, Seventh Day Adventists, private and government schools throughout the province, holding positions as teachers, deans and principals. Dr. Stanley Jones, in addressing our faculty members last winter said in effect: 'You teachers are holding the *key* to the youth of China. The future and the hope of China are in your hands.' "

Co-education in Fukien Christian University

"We are glad to report that we had a most satisfactory year of experiment," writes PRESIDENT C. J. LIN. "The women students contributed much to the enrichment of the general life on the campus. Our Dean of Women is doing well. We are planning to take in about half as many new women students this fall as we had last year, so that we can build up the college morale gradually and surely. We had twenty women students last year, and so far as we know all of them will come back in the fall. Our new women's dormitory can accommodate about fifty students with the present arrangement, and we have two more years to go before we have any graduates from the co-educational class."

The Batlagundu School

REV. AZEL A. MARTIN, taking back to India no money for the new school buildings Batlagundu had planned for, did not dream that shortly the compound would be "all cut up by *bandies* bringing in material," and vocal with "the *sittharls* (women coolies) calling out shrilly to one another. . . . There was going to be enough saving on the whole boarding school scheme, due to Mr. Lawson's getting the work done at less than the estimates made three or four years ago, to finish the whole scheme. If the government should fail us at the last we should be up against it. But thus far they have paid their pledges to the scheme, and we see no reason to doubt that they will finish as they have begun. So Batlagundu benefits from the Common Funds that Dudley and Wolsted raised in the 'golden twenties.' All that is left for the future is replacing the old girls' buildings with two cottages and kitchen and store room. That can wait for some years yet."

Bridgman Academy, Peiping

has carried on regularly in spite of the Japanese airplanes flying low over Peiping for days during the last term of the year. The attendance diminished over the time when everyone feared an attack, writes MISS ANNE B. KELLEY, head of the English Department, but a large proportion of the students returned and continued work up to the regular time of closing. The enrolment of the last school year was 547, about 200 more than the largest enrolment previous to 1930.

American Academy, Scutari, Turkey

The strongest class the Academy has had for some years was graduated in 1933: fifteen girls, five of them honor pupils, one of them with a record of having been an honor pupil in scholarship and conduct for six years.

On account of drastic cuts the mission decided to unite the Gedik Pasha School and the Academy. As the latter's plant was the more desirable it was voted to continue activities there. Miss Loughridge returned from America in August to take the principalship; Miss Ethel Putney, principal of Gedik Pasha, and Gladys Lucas, also of that school, join the staff of the Acad-

emy; while Miss Isabelle Harley has accepted an invitation to teach in the Girls' School, Saloniki, Greece.

The United Foreign Missionary Campaign

Faith unlimited; plans tremendous in scope and bearing are being invested in the coming campaign for foreign missions.

"Stadium seating twenty thousand engaged for Chicago's mass meeting."

"Grand Rapids leased Civic Auditorium."

"Kansas City plans two mass meetings; has taken Convention Hall, capacity ten thousand."

Word such as this, coming from the campaign areas, marks the United Foreign Missions conferences of this autumn as the Church's opportunity of no small dimensions.

Twenty-nine cities, covering sixteen states and the District of Columbia, will be visited by a speaker's team headed by Dr. E. Stanley Jones, author, missionary and "evangelist to the people of Asia." Dr. Herman Chen-en Liu, President of the University of Shanghai, China; Miss Lillian L. Picken, evangelist of India; Dr. Charles R. Watson, President of the American University of Cairo, Egypt; Bishop Logan H. Roots, Hankow, China, and Dr. Wu-Yi-Fang, President of Ginling College and Vice-President of the National Christian Council of China, are the missionary and national leaders who will be associated with Dr. Jones.

Opening in Worcester, Mass., September 28–29, with the purpose, "to co-operate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him, and the call of God and the challenge of the present world situation," the meetings will follow in Boston October 1–2; Portland, Me., October 3–4; New Haven, October 5–6; Rochester, N. Y., October 8–9; Cleveland, O., October 10–11; Columbus, O., October 12–13; Detroit, Mich., October 15–16; Toledo, O., October 17–18; Grand Rapids, Mich., October 19–20; Cincinnati, O., October 22–23; Louisville, Ken., October 24–25; Pittsburgh, Pa., October 26–27; Greater New York, October 29–November 3; Chicago, Ill., November 5–10; Milwaukee, Wis., November 12–13; Des Moines, Ia., November 14–15; Sioux City, November 16–17; Omaha, Neb., November 19–20; Lincoln, Neb., November 21–22; Topeka, Kan., November 23–24; Kansas City, Mo., November 26–27; Wichita, Kan., November 28–29; Oklahoma City, Okla., November 30–December 1; St. Louis, Mo., December 3–4; Springfield, Ill., December 5–6; Indianapolis, Ind., December 7–8; Washington, D. C., December 10–12; Philadelphia, Pa., December 13–15.

Through these conferences communities will find a deeper spiritual life; denominations the tremendous power behind a united Christian effort; and to individuals will be revealed the beauty of transformed lives through the work of foreign missions.

Personalia

There are many friends of the old Woman's Board of Missions and of the present-day American Board who will regret to learn of the resignation of Miss Edith Knight from the staff of the Foreign Department of the Board.

Miss Knight has been "coming and going" in the circles of the Congregational House for over twenty-eight years, and in quiet but thoughtful and memorable ways has made a place for herself that can never be quite filled. The quality of her work as assistant to Miss Stanwood and to Miss Lamson of the Woman's Board, and to Miss Emerson of both boards, has been exceptional. Her interest in the cause has been exemplary, and her devotion to the missionaries and their children has won undying gratitude.

Miss Knight resigns many years before she would have needed to retire from active service, and we wish and anticipate for her the joys and successes of years of industrious service in whatever field she may choose to enter.

Rev. and Mrs. A. D. Woodworth, who retired on the field two years ago, but continued teaching, had their preparations for departure from Tokyo, Japan, in September continually interrupted by farewell meetings and parting gifts. They were each given

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a watch, by the theological school and the middle school respectively. To the teachers of the latter school, with which Mr. Woodworth had been connected for nineteen years, a dinner in his honor was given. The display of affection and appreciation was very striking. There were "about a dozen" farewell meetings and many speeches.

In our October issue we erred in referring to Rev. Irving Channon as "one of the charter members of the Shansi Band at Oberlin." This honor might have been his had he entered Oberlin eight to ten years earlier than he did. For it was in the year 1879–1880 that twelve students in the theological seminary at Oberlin suggested to Dr. Judson Smith that they establish an Oberlin mission in China, and it was in 1881 that Rev. and Mrs. Martin L. Stimson were sent out as pioneers.

Mr. Channon, however, would have gone to Shansi in 1890 had he not suddenly been shifted by the American Board to Micronesia to fill a vacancy in the Bible Training Institute at Kusaie.

And while we are on this subject of corrections, we would express the hope that when our readers detect an error of historical significance they will let us know. Accuracy is one of our *sine qua nons.*

The Chronicle

Sailed for the Field

August 3. From New York, Mrs. F. Sidney Dart and son, and Dr. H. Veazie Markham and family, returning to the West Africa Mission, and Mr. K. Brueckner and family, returning to the South Africa Mission.

August 5. From Boston, Mrs. L. O. Lee and Professor Charles Estes and son, Professor Estes to rejoin the staff of Robert College, Istanbul, Turkey.

August 6. From Los Angeles, Mrs. C. Burnell Olds, returning to the Japan Mission.

August 7. From Los Angeles, Mrs. Howard S. Galt, returning to the North China Mission.

August 10. From Jersey City, Miss Edith F. Parsons and Miss L. Jeannette Honiss, returning to the Near East Mission.

August 11. From San Francisco, Mrs. Frank J. Rawlinson and Rev. Rowland M. Cross and family, returning to the North China Mission, and Mr. Lyman D. Westfall, going as Amherst representative to Doshisha University in Kyoto, Japan.

August 12. From Seattle, Miss Laura B. Cross and Miss Gladys Williams, returning to the North China Mission.

August 13. From Boston, Miss Stella N. Loughridge, returning to the Near East Mission.

August 20. From Los Angeles, Rev. William H. Topping and family, returning to the North China Mission.

August 25. From San Francisco (on same steamer as above), Rev. Sherwood F. Moran and family, returning to the Japan Mission.

September 2. From Seattle, Rev. Harold W. Robinson and family, returning to the North China Mission.

September 8. From San Francisco, Dr. and Mrs. Leonard F. Wilbur, to join the North China Mission.

Arrival on the Field

July 28. At Bombay, Mrs. Robert W. Fairbank, returning to Vadala, India.

Arrivals from the Field

July 4. In New York, Miss Jessie E. Martin of Adana, Turkey.

August 3. In New York, Rev. Wendell C. Wheeler of Satara, India.

August 8. In Seattle, Miss Eleanor Wilson of Kobe, Japan.

August 8. In Boston, Mr. and Mrs. Herman H. Kreider of Istanbul, Turkey, Rev. and Mrs. Harry R. Meyering of Tarsus, Turkey, and Miss Hazel K. Hotson of Adana, Turkey.

August 8. In San Francisco, Mrs. Catherine J. Akana of Kobe, Japan.

August 12. In New York, Miss Lucile Foreman of Aleppo, Syria.

August 15. In New York, Miss H. Arlene Hallett of Saloniki, Greece.

August 20. In New York, Miss Lillian Picken of Satara, India.

August 24. In New York, Rev. and Mrs. Ernest C. Partridge of Izmir, Turkey.

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Marriage

June 19. In Chicago, Miss Elizabeth E. Turner, formerly of the North China Mission, and Mr. Ray G. Myers.

Births

August 20. At Worcester, Mass., a son, Stephen Watson, to Rev. and Mrs. Emmons E. White of the Madura Mission.

July 29. At Louisville, Ky., a daughter, Jean Eileen, to Mr. and Mrs. Paul C. Mitchell of Anatolia College, Saloniki, Greece.

Death

September 10. At Auburndale, Mass., Rev. Charles N. Ransom, member of South Africa Mission 1890–1926.

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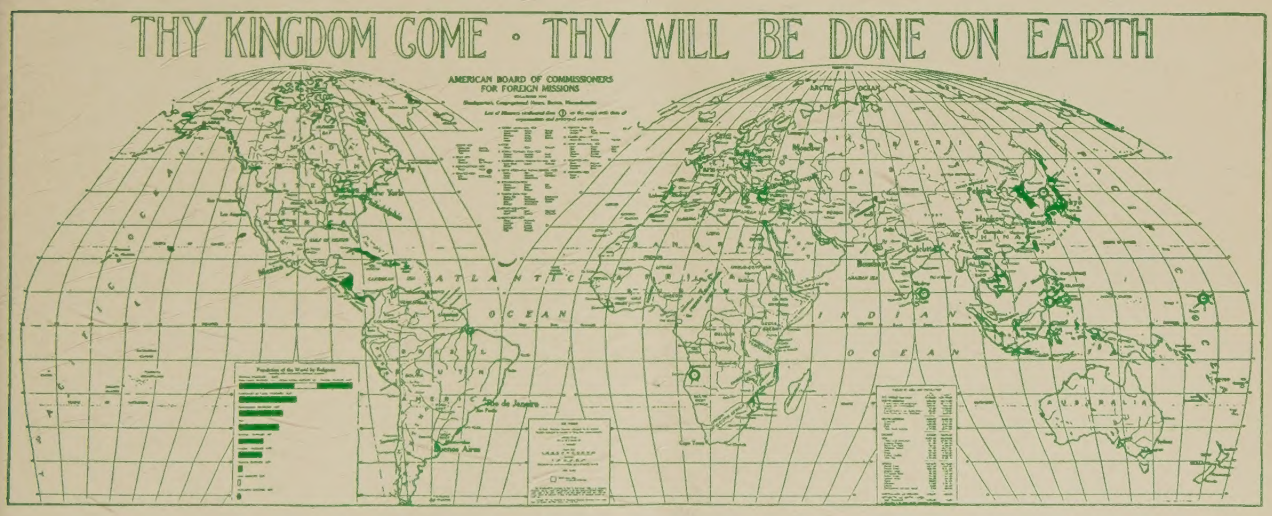
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